THE ACCOUNT AUDITED,

Or the Date of the

Resurrection

OF THE

WITNESSES,

Pretended to be demonstrated by *M. Cary* a Minister.

Examined by a Friend to the Truth and Ministry.

LUKE 21. 36.

Watch ye, and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Son of man.

LONDON,

Printed for *T.R.* & *E.M.* in the yeere 1649.

SION COLLEGE
LIBRARY.

The Account Audited,

OR

The date of the RESURRECTION of the WITNESSES pretended to be demonſtrated by *M. Cary* a Miniſter.

WHen I firſt ſaw the *Title Page* of *M. Cary's* Book poſted up, profeſſing a clear demonſtration, that the *Reſurrection of the Witneſſes*, ſpoken of in *Revel.* 11. was accompliſht; I was glad to ſee a Treatiſe of that nature come forth: partly as ſuppoſing that the Lord might have brought to publike view, ſome more ſatisfactory Expoſition of that difficult Scripture, then had yet ſeen the light; but chiefly as conceiving ſome hopes, that peradventure the ſad ſeaſon might be already paſt for the ſlaying of the *Witneſſes*; the neer approach whereof is much feared by many of the Saints. And as naturally men are apt to believe things to be as they deſire to have them; ſo did *I* finde more willingneſſe in my minde, to diſpoſe me to cloſe with the Authors judgement, then I found reaſon in that Book to perſwade me to it; for when that Treatiſe came to my hands, I read it over with much greedineſſe and expectation, till I came to that place, where the commencement with the expiring of the time for the *Witneſſes propheſying in ſack cloth*, is ſtated, which if rightly placed, would have been the Key to unlock the Controverſies of the Text; but being miſplaced ſerv'd only to check my expectation; for, if ſpecious alluſions (of which the Author is not deſtitute) could have cleared the text without the right clue of Chronology, the taske had been long ſince performed by divers others; who not only with as good colour for the phraſe of the context, but alſo with much more exactneſſe for the Hiſtoricall application, have publiſhed their conjectures upon it.

This Author professes to go a way different from all others: for in the Epistle to the Reader I finde these words, *That whicq I chiefly aime at in this discourse, is that which is not yet printed by any other, and whether any other have yet observed it, I know not.* And yet so confident is this Female-Minister *M. Cary* in her sole invention; as if there might not be so much as roome left to doubt whether she had performed her undertaking; for thus I finde in the Post-script, that the *Witnesses* are indeed slaine, and risen, and do stand upon their feet, is altogether unquestionable, because (as appears by the foregoing discourse) this prophesie of the slaying of the Witnesses and of their rising, &c. is in every particular jota and tittle of it most exactly accomplished; the like confidence she discovers in the Epistle Dedicatory, and in the Preamble, and in divers other passages of the Book. And truly it is pity that a woman of her parts should build with so much confidence upon so rotten a foundation; the discovery whereof is the drift of these following lines.

As there are many things in that Book which are good, and of which a Christian improvement may be made; so are there divers passages, both in her exposition, and also in her application, which are liable to just exception; yet that part concerning the time of the Resurrection of the Witnesses, is that which I purposely chose to debate, 1. Because the Authors maine confidence lies there. 2. Because most of the other mistakes in that Treatise will stand or fall with the date of the Resurrection, as being either strained to comply with it, or drawn by inference from it. 3. Because the ordinary Reader may be most apt to passe over those passages of the Book without search, 1. through credulity, not suspecting what the Author obtrudes for granted; or, 2. for want of skill in ciphring, not being able to cast up the Accompts of years and dayes mentioned by the Author; or, 3. through want of History, not being furnisht with such Books as handle the matters of fact, which the Author relates; which things, as I have diligently searcht into for my own satisfaction, concerning the time stated in *M. Cary's* Book: so I judged it my duty, having seen the Authors mistakes in that point, to publish briefly somewhat to keep others from being carried away in those mistakes.

That the way of my proceeding may be the more clear, I shall desire the Christian Reader to take notice of thus much,

that

the time of the *Reſurrection of the Witneſſes* which is the matter in difference between us, is that of which we read, *Revel.* 11. *ver.* 11. in theſe words, *And after three dayes and an half, the Spirit of life from God entred into them, and they ſtood upon their feet.* *M. Cary* in her expoſition upon this verſe in the 100. page of her Book writes thus, *The fifth day of April* 1645. *did the Witneſſes, the Saints ſtand upon their feet, having a Spirit of life from God put upon them.* This is the Authors aſſertion, whoſe ground I ſhall recite and examine. Only by the way; if any ſhould ask, what is meant by the two Witneſſes? *Wilſon* in his Dictionary for the *Revelation*, reſolvs it in theſe words [*two Witneſſes*] *a competent number of faithful Preachers, which teſtifie againſt the errors of Antichriſt, and for the Doctrine of Chriſt*; thus he; and this, ſo farre as I can learne, is the moſt received interpretation; for my own part, though I will not now engage to determine what ſort of perſons the Witneſſes are, yet I ſhall acquaint the Reader with this, that by *Patrick Forbes*, in his Commentary upon the *Revelations*, page 88. is hinted to us, as alſo it is by others (though *M. Cary* takes no notice of it; and indeed it makes not for her purpoſe) viz. *that* Elias *and* Moſes (*thoſe two which appeared with Chriſt at his transfiguration*, Matth. 17.) *are held forth as the types of the two Witneſſes*, and thus much is intimated to us in the deſcription of the Witneſſes in *Revel.* 11. *v.* 5, 6. which *I* ſhall thus make out to you, by comparing Scripture with Scripture. 1. *Elias* is hinted in *verſe* 5. in theſe words, *If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he muſt in this manner be kild:* This deſcription hath reference to *Elias* (who alſo is called *Elijah*, thus much is clear from 2 *Kings* 1. 10. *And* Elijah *anſwered and ſaid to the Captaine of fifty, if I be a man of God, then let fire come down from heaven, and conſume thee and thy fifty; and there came down fire from heaven, and conſumed him and his fifty*, *Luke* 9. 54. and when his Diſciples *James* and *John* ſaw this, they ſaid, *Lord, wilt thou that we commaud fire to come downe from heaven, and conſume them, even as* Elias *did*?

Elias alſo is hinted in *ver.* 6. in theſe words, *theſe have power to ſhut heaven, that it raine not in the dayes of their prophecie*; that this deſcription hath reference to *Elijah*, will be eaſily gathered from theſe texts, 1 *Kings* 17. 1. Elijah *the Tiſhbite, who was of the inhabitants of Gilead, ſaid unto* Ahab, *as the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor raine theſe years, but according to my words.* James 5. 17. Elias *was a man ſubject to like paſſions as we*

are, and he prayed earneſtly that it might not raine, and it rained not on the earth for the ſpace of three yeers and ſix months.

2. *Moſes* is hinted in the following part of the 6. *verſe* in theſe words, *and have power over waters to turne them to blood*; that this is ſpoken with reference to *Moſes* is cleare from *Exodus* 7. 17. *Behold, I will ſmite with the rod that is in my hand, upon the waters which are in the river, and they ſhall be turned to blood*, Exod. 17. 5. *the Lord ſaid to Moſes, go on before the people, and take with thee of the Elders of Iſrael; and thy rod wherewith thou ſmoteſt the river, take in thy hand.*

Moſes alſo is hinted in the next expreſſion of the 6. *verſe*, in theſe words, *and to ſmite the earth with all plagues*; that this is ſpoken with reference to *Moſes*, is cleer from *Deut.* 34. 10, 11. *There aroſe not a Prophet ſince in Iſrael like unto* Moſes, *whom the Lord knew face to face, in all the ſignes and the wonders which the Lord ſent him to do in the land of* Egypt *to* Pharaoh, *and to all his ſervants, and to all his land.* The variety of Plagues wherwith *Moſes* ſmote the earth, is more at large declared in the Hiſtory in *Exod.* to which I refer the Reader.

And now I ſhall give you the account, which *M. Cary* laies down to make good her opinion, that on the fifth of *April* 1645. was the day of the Reſurrection of the Witneſſes: which, that I may deale fairly both with the Author and the Reader, take thus at large in her own words.

Page 81. and 82. *that term of time which the Beaſt was to continue, and the Saints to be trodden under foot, and to propheſie in ſack-cloth, is a thouſand two hundred and threeſcore yeers as appears* pag. 62. *Now this* 1260 *yeeres, being added to the yeere wherein the beaſt received his deviliſh power, and ſeat, and great authority, in the reigne of* Phocas *the Emperour; which was, as ſay Hiſtorians, in the year* 404. *I ſay, adding to this* 1260. *it makes up* 1664. *and this yeere* 1664. *ſhould be the yeere wherein the Witneſſes ſhould finiſh their giving teſtimony, clothed in ſack-cloth: if this* 1260. *yeers ſhould be computed according to the rule of Aſtronomers, allowing* 365. *dayes to a yeer, and to every fourth yeer adding a day more: but we finde that the holy Ghoſt in this propheſie, not obſerving that rule, doth allow but* 360. *dayes to a yeere, and according to that rule* 1260. *dayes to three yeers and an half, and therefore in computing the time of the Witneſſes, propheſying in ſackcloth, we are to obſerve the rule which the holy Ghoſt here laies down, to allow* 360. *dayes to a yeer, and ſo the time of the Witneſſes propheſying in ſackcloth, is to expire eighteen yeers and almoſt an half, ſooner then as by the other account, and ſo the beginning of the yeer* 1645. *was the time, &c.*

And

And page 98. and 99. on the 23. day of October *1641. did the beast begin the war in* Ireland, *and he continued overcoming the Witnesses, the Saints of Jesus Christ in* Ireland *and in* England, *untill the fifth day of* April, *1645. and from the 23. of* October *1641. unto the fifth of* April *1645. there is just a thousand two hundred and sixty dayes; which according to the Scripture account, (though not according to the heathen account) is three yeers and a half compleat: and when this three yeers and a half were expired; which was I say, on the fifth of* April *1645. then was the Resurrection of the Witnesses, for they having lain dead for three yeers and a half before; then the Spirit of life from God entred into them: and the yeer 1645. as it is the yeer wherein the Witnesses were raised from the dead, so it is the yeer wherein the terme of time in which they were to prophesie in sackcloth, and to be trodden under foot was to expire, and the yeer also wherein the prevailing power of the Beast over the Saints was to expire, as is made evident in the opening of the* 2 verse *page* 60. *&c. Now that on the fifth day of* April *1645. the Saints, Witnesses, and Servants of Jesus Christ were raised up, and that then a Spirit of life from God entred into them, appears thus: on the fifth day of* April *1645 the Parliaments Army, who had stood for the defence of the Saints against the Beast, and had been before that time exceedingly overcome, and were brought into a very low condition at that time, being new modelled, and having a great many precious Saints in it, both eminent Commanders, and inferior Officers and common Souldiers; and being then put under the conduct of Sir* Thomas Fairfax; *they then began to march against the enemy, and then had a Spirit of life from God that entred into them,* &c.

Upon this account the Author is confident, that her new tenet is sufficiently demonstrated: to which I enter my dissent; and now come to show you upon what grounds I am unsatisfied with what I have transcribed out of that Book, and shall desire the ingenuous Reader to weigh the following exceptions which I shall lay down, according to the order wherein the things I except against are laid downe.

1. *Exception.*

The Author tels us *page* 81 and 82. *That Historians say, the yeere* 404. *was the yeere wherein the Beast received his devilish power and seat in the reigne of* Phocas *the Emperour.* This being the first root of the Account, deserves throughly to be examined, as being of greatest influence into the present controversie. I shall therefore debate it fully, wherein we might have made a more short cut; if the Author had told us who are those Historians, and where they say so. I have

upon

upon this occasion perused variety of Historians: but all that I have met with do make the History of *Phocas* at least 200. y. later.

In the fourth Book of ancient History, which out of several Authors treats of the Roman Emperours for above 700. yeeres after Christ, I finde but one Emperour *Phocas* mentioned, and no other of that or the like name; & concerning him I there read thus: *That* Mauricius *the Emperour being by dreame forewarned of a conspiracie against him by* Phocas *a Commander of some forces in the borders of* Sarmatia, *this* Mauricius *sent for his son in Law* Philip, *and acquainted him therewith*: Philip *wondring at it, told the Emperour that he knew the man, namely* Phocas, *to be one that durst not attempt such a designe; as being too fearfull, though wicked enough to do it; to which* Mauricius *replyed, that he had the more reason to take heed of him, because those which are fearfull, when once they assay wicked enterprises, know not how to give over, but act with the more cruelty*: & so it proved in the event; for this *Phocas* murdered the Emperour *Mauricius* and his three sons, and then being chosen Emperour by that wicked Army whose leader he was, did at the instance of Pope *Boniface* the third, appoint the seat of *Rome* to be the head of all Churches.

Szegedin in his *Looking-Glasse* of the Popes, writes thus. *Boniface the third, was by* Phocas *the Emperour (who was an adulterer, parricide, and Tyrant) confirmed chief and supreme over all Bishops.*

Doctor *Favaur* in his book of antiquity, *p.* 436. writes thus. *This Mystery of iniquity, in the dayes of* Phocas *the Emperour that had murthered his Master* Mauricius, *and usurped his crown, began to work more strongly. For* Boniface (*Bishop of* Rome) *obtained of* Phocas, *that the Church of* Rome *should be the head of all Churches.*

This is the substance of what Historians speak concerning the preeminence of the *Roman* Bishops obtained in the reigne of *Phocas*, and in this we agree, but the difference lies concerning the time, which *M. Cary* affirms to be in the yeere 404. and I finde to be in the yeere 604. or rather a little after; for though *Phocas* might have begun his reign in 604. yet the donation of the supremacy to *Boniface*, might well be after that yeere, which I the rather assent to, because our industrious Countrey man *Barns* the Martyr tels us in his Treatise of the lives of the Popes, that *Sabinian* predecessour to *Boniface*, lived under *Phocas* the Emperour, and for this he cites *Platina* and *Volaterranus*; and *Parens* also in his *Marrow of Ecclesiasticall History*, makes *Phocas's* grant of the supremacy to *Boniface* the third, to be after the first yeer of his Empire.

I shall now for the satisfaction of the Reader, set down what I have met with in other Authors, word for word, with directions to the places where they may turn to them, which take as followes.

In the state of the Church, translated out of French into English, *page* 183. 'In the yeer 604. *Phocas* after he had wickedly slain his Ma-'ster, was chosen by the unlucky Army whereof he had charge; a very 'slave of covetousnesse, who handled secret matters with Courtiers af-'ter the manner of the Persians, and sold the offices of Magistrates and 'judgements, dearly loved such as tormented the people by rapine and 'extortion: this is he who first ordain'd that *Rome* should be the chief 'of all Churches.

In the Treatise of the lives of the Popes written in Spanish by *Cyprian Valera*, and translated into English, *pag.* 34. 'In the 605. year died Sa-'*binianus* [whose successor] *Boniface* the third being Patriach of *Rome*, 'was made Pope by means of *Phocas* the Emperour, who was an adul-'terer, murtherer, and tyrant; a murtherer I call him, for that to make 'himselfe Emperor (as he did) he murthered *Mauricius* his Lord and 'Christian Emperor.

In *Morneys Mystery of Iniquity*, pag. 117. '*Boniface* the third in the 'yeer 605. to effect that which his predecessors had projected, took 'his advantage, seeing the Emperour *Phocas* on the one side displeased 'with *Cyriacus* Patriarch of *Constantinople*, because he would not ap-'prove of his murders; and on the other, jealous the hatred of his deal-'ings might happily cause *Italy* to revolt from under him. and there-'upon he asked, and by the proffers which he made of his good service 'obtained of him, that the Church of *Rome* should thence forward be the 'head of all other Churches, and the Bishop of *Rome* should be called 'the Soveraigne and Universall Bishop.

In *Heylins Microcosmus* the fifth Edition, *pag* 179. '*Phocas* having 'killed the Emperour *Mauricius*, his wife and children *Ao.* 604. to as-'sure himself of *Italy* ready to revolt from so barbarous a tyrant, made '*Boniface* the third Universall Bishop, and head of the Church; be-'fore this time the Bishops of *Constantinople* and *Ravenna*, did often 'dispute with the Bishops of *Rome* for superiority; the seat of Religion 'commonly following the seat of the Empire, and the Bishop of *Con-'stantinople* prevailed so far, that with the permission of *Mauricius* the 'Emperour, he took upon him the title of Universall Patriarch.

As for the yeer 404. which *M. Cary* builds upon for the History of *Phocas* the Emperour, and his donation of the supremacy to the Church of *Rome*, I shall say this farther; that it may appear to any that have op-

portunity to search into Histories, that there was no such Emperour as *Phocas*, in or neere that time, but the Emperours at that time were (according to Historians) *Arcadius* and *Honorius*. To cleere this yet more fully, I shall give you a Catalogue of the Emperours as I finde it in *Heylins Microcosmus*, Edition the first, *pag.* 88. *Italy continued a member of the Empire till the yeer* 399. *in which Theodosius the great divided the Empire; to* Arcadius *his elder son he gave the Eastern, to* Honorius *the younger the Westerne part of this Monarchy.*

The Westerne Emperors in the yeer

399 *Honorius.* 425 *Valentinianus.* 454 *Maximianus.*
458 *Severianus* 462 *Anthemius* 467 *Orestes.*
473 *Augustulus* the last that ever kept his daily residence in *Italy*, a thing ominous, that *Augustus* should establish and *Augustulus* ruinate that spacious Monarchy.

And *pag.* 219. the Constantinopolitan Emperours in the yeere

399 *Arcadius*	478 Zeno	566 *Justinus* the 2d
412 *Theodosius* the 2d	494 *Anastasius*	577 *Tiberius*
454 *Martianus*	521 *Justinus*	584 *Mauritius*
461 *Leo*	528 *Justinianus*	604 *Phocas* who made

the Bishops of *Rome* Popes, and heads of the Church.

As I have thus by a List of the Roman Emperours proved, that *Phocas* his donation to *Boniface* the third could not be neer the y. 404. So I might in the next place shew the like by the List of the Roman Bishops; for *Boniface* the first of that name Bishop of *Rome* is placed by Historians after the yeer 404. and there were above twenty Bishops of *Rome* successively between *Boniface* the first and *Boniface* the third, as may appear by this Catalogue.

Boniface the first	8 *Anastasius* 2	16 *Sylverius*
1 *Celestinus*	9 *Symmachus*	17 *Vigilius*
2 *Sixtus* 3.	10 *Hormisda*	18 *Pelagius* 1
3 *Leo*	11 *John* 1	19 *John* 3
4 *Hilarius*	12 *Felix* 4	20 *Benedict*
5 *Simplicius*	13 *Boniface* the second	21 *Pelagius* 2
6 *Felix* 3.	14 *John* 2	22 *Gregory* the great
7 *Gelasius*	15 *Agapetus*	23 *Sabinianus*

Boniface the third, in whose time *Phocas* gave the cheifdome to the Roman Seat.

Having thus abundantly discovered the grosse Error, which is the foundation of *M. Cary's* reckoning; who pretends to calculate the *Resurrection of the Witnesses* to a very day; I shall leave it to the head

of

of prudence with the heart of charity to conſider, whence ſo groſſe a miſtake of 200 yeers could ariſe. I have caſt about in my thoughts to ſee how a miſtake of this nature could, in an Author of ſuch abilities, be interpreted more favorably then a wilfull miſreckoning; and two wayes I doe apprehend that poſſibly the miſtake might be entertained unawares. 1. Peradventure the Author might have read in ſome Hiſtory book, the yeer 404 miſprinted for 604. for miſprinting of one figure might happily fall out in ſome Copy pend of that ſubject; though I have not yet met with that miſprint in any one of thoſe Treatiſes, or in any of thoſe Editions, which I have ſought out and diligently compared on set Purpoſe. 2. Peradventure the Author might not have read the Hiſtory of *Phocas*; but only received it upon hear-ſay, and ſo ſhe might either have miſtook the Relator, or ſwallowed down the relators miſtake; and this later conjecture I look upon as the moſt probable in that it ſuits beſt with her own words; for ſhee doth not ſay, as hiſtorians write; but *as ſay Hiſtorians*. Thus have I given my Reader the beſt light I can, to furniſh his charity with a favourable conſtruction of the foreſaid miſtake, which may in part excuſe the Authors credulity, but will not be able to juſtifie her confidence, nor her cauſe; for, the correcting of this miſtake, if the reſt of her account hold good, will make the Reſurrection of the Witneſſes to fall out 200. yeers later then ſhe counts for; namely in the yeer 1845. and this ſhall ſuffice for my firſt and principall Exception.

2. *Exception.*

The Author *pag.* 82. deducing from the aſtronomicall years, five dayes in a year, and one day every fourth yeer, for the ſpace of 1260. yeers, doth abate for it 18 yeers and almoſt an half: which if it be meant of aſtronomicall yeers (which are the yeers that ſhe doth ſubſtract) doth not amount to ſo much: for, five times 1260. dayes and 315. dayes put together, make but 6615, which is not 18. aſtronomicall yeers and a quarter, no nor half a quarter; for, it is but 40. dayes over the 18. yeers.

3. *Exception.*

The Author *pag.* 82. from the yeer which in ordinary account is 1664 deducing 18. yeers and almoſt an half (for the difference betwixt the aſtronomical account, and the account which ſhe follows) tells us, that then the account will fall in the beginning of the yeer 1645. the falſehood whereof I ſhall thus diſcover: to the beginning of the yeer 1645. adde almoſt half a yeer, and it will be about the midſt of the yeer 1645. to which adde the 18 yeers, and it will be in the 1863. not in 1664. the deduction therfore of 18. y. and almoſt an half, though we ſhould begin

the deduction from the very firſt day of the yeer 1664. wil make the account to fall out after the midſt of the yeer 1645. which is about halfe a yeer later then *M. Cary* counts.

4. *Exception.*

The Author *pag.* 98. makes the time of the Witneſſes lying dead for three yeers and a half, to begin on the day when the War began in *Ireland*; which how it will ſtand with what the Author ſayes elſewhere, I know not, unleſſe we ſhould make the Saints in *England* to ly dead from the firſt day of the War in *Ireland*; which how rationall it is let indifferent men judge; & yet thus it muſt be upon her grounds: for, by the *Witneſſes* ſhe underſtands (at leaſt principally) the Saints in *England*; for thus ſhe explains her ſelf, *pag.* 87. *as the War in* England *and* Ireland *was made by the Beaſt, ſo it was made by him againſt the Witneſſes, the Saints, and precious ones of Jeſus Chriſt; for that which is done againſt the moſt conſiderable number of Saints, is done againſt the whole; as being the way to prevaile over all. Now in* England *there are a more conſiderable number of the faithful ſervants and Witneſſes of Ieſus Chriſt, then in any Kingdom in the world,* as one truly ſaid, *England is the richeſt ſhip in the world; for God hath more of thoſe precious jewels in it, then he hath in any other Kingdom in the world.*

5. *Exception.*

The Author *pag.* 98. makes the fifth of *April* 1645. to be the day of the Reſurrection of the Witneſſes, wherein ſhe contradicts her own account, *pag.* 82. but, becauſe this exception hath affinity with the third, I ſhall ſay no more to it but this; that if ſhe had made her day for the Reſurrection of the Witneſſes a yeer later, ſhe would have agreed with her own account, which now ſhe doth not: for, her abated 18. yeeres and almoſt a half, added to *April* the fifth 1646. would have made the day to have faln out in the yeer 1664. as the 1260. added to her 404. makes up the ſame account.

6. *Exception.*

The Author *pag.* 98. makes the time of the Reſurrection of the Witneſſes, and the expiring of the time for propheſying in ſackcloth, to be all one, and ſo the time that the Witneſſes lye dead, muſt be three yeers and an half before the finiſhing of their teſtimony: which, how

con-

contrary it is to the Scripture, will eaſily appear, *Revel.* 11. 3.7. *I will give power unto my two Witneſſes, and they ſhall propheſie* 1260 *dayes clothed in ſack-cloth, and when they ſhall have finiſhed their teſtimony, the Beaſt that aſcendeth out of the bottomleſſe pit ſhall make war againſt them, and ſhall over come them, and kill them.* I ſhall here only inſert a paſſage out of *Brightman* on the *Revelations*, printed in the yeer 1644. his words in *pag.* 372. of that impreſſion, are theſe, *The time of three dayes and a half beginneth not before the* 1260. *dayes be ended; for ſo it is ſaid afore, and when they have finiſhed. Beſides, the Prophets lay kild and unburied for theſe three dayes and a half, but the time of the* 1260. *dayes is the time of their propheſying in ſack-cloth*; ſo that they can by no means be referred to the ſame time. 526

7. *Exception.*

The Author *pag.* 99. makes the Reſurrection of the Witneſſes to be an army buſineſſe, which I ſee no reaſon for, but rather reaſons againſt it; which I ſhall briefly propoſe in behalf of my Exception.

My firſt reaſon is taken from the context in *Revel.* 11. when the Witneſſes are in ſlaying, the ſlaying of them indeed is deſcribed as an army buſineſſe, *ver.* 7. in theſe words, *ſhall make war againſt them, and ſhall overcome them, and kill them*: but when the holy Ghoſt ſpeaks of the Reſurrection of the Witneſſes, it is in another ſtrain, *ver.* 11. *and after* 3. *dayes and an half, the ſpirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them.* Here is no warlike word uſed; & though it is ſaid that a great fear fell upon others at the Reſurrection of the Witneſſes; yet it is not ſaid it fell upon the Beaſt that ſlew them, or upon their enemies; but it is ſaid indefinitely, *it fell upon them that ſaw them*: for ſuch an aſtoniſhing work of God as that in *Ezek.* 37. (whence the phraſes are taken) might cauſe a fear, though of a different kind, to fall upon all the ſpectators both friends and enemies: and though it may be granted, that a ſingular fear might fall upon their enemies, in reſpect of their great guilt in ſlaying of them, and the unexpected check to their inſulting over them when they were ſlaine; yet this fear might well be without an army, by ſome ſpeciall preſence of God ſhining forth in the Witneſſes. As after that *Herod* had beheaded *John* the Baptiſt, and Chriſts fame was ſpread, though Chriſt had no army with him, *Herod* was perplexed: and why did he fear? was it not becauſe it was ſaid by ſome, that *John* the Baptiſt was riſen from the dead? by ſome, that *Elias*; by ſome, that one of the old Prophets? as you may read *Luke c.* 9. *v.* 7, 8, 9.

My ſecond reaſon is taken from the deſcription of the Witneſſes, in

Revel.

Revel. 11. *v.* 4. under the phraſe of *Candleſticks*, and *Olive-trees*; the expoſition of both which might be taken from *Zach.* 4. where we ſhall finde expreſſions rather excluding then implying the aid of an Army; that *Zach.* 4. doth explain the later expreſſion, is acknowledged by *M. Cary pag.* 69. and *pag.* 70. in theſe words, *Theſe two Witneſſes are the two Olive-trees*; in that they are ſaid to be (the) two Olive-trees, it implyes it hath reference to ſome paſſages of Scripture, wherein there is a former mention of them. Now the place where they are mentioned is *Ezek.* 4. ſo that *Zechariah* doth propheſie of theſe two Witneſſes, under the expreſſion of two Olive-trees. Now in that place, *Zach.* 4. 4. we finde that the Prophet doth ask the Angel, *what theſe be*; and then the Angel makes this anſwer, *this is the word of the Lord unto* Zerubbabel, ſaying, *not by might, nor by power, but by my ſpirit, ſaith the Lord of hoſts; Who art thou O great mountain? before* Zerubbabel *thou ſhalt become a plaine, and he ſhall bring forth the head ſtone thereof with ſhoutings, crying, grace, grace unto it.* In this text thus cited by *M. Cary*, obſerve, how expreſly the aid of armies is excluded by a double barre, *ver.* 6. in theſe words, *not by might, nor by power*; where, by the way, it is obſervable, that the marginall note in our Bibles, inſteed of *might*, reads *army*.

8. *Exception.*

The Author *pag.* 99. for the reaſon why the fifth day of *April* 1645. ſhould be the day of the Witneſſes Reſurrection, layes down this; *that the Parliaments army being new modelled, began then to march againſt the enemy*, to which I have four things to ſay.

1. That the Author leaves us in a great miſt, to finde out ſo glorious a day as the Reſurrection of the Witneſſes; for ſhe tels us only in general of the new modeld armies beginning to march againſt the enemies; but whether the new model were then compleated, or but begun, ſhe tels us not; nor yet whether the maine body of the army began then to march, or ſome ſmall parts of it; nor, whether that part of the army which then began to march (if indeed any did then march) were at that time new modeld or not, nor whence they marcht that day, nor whether they marcht that day, nor upon what ſervice, nor under what ſpeciall Leader; nor any the like circumſtances, by which the truth of what ſhe affirmes might be tried.

2. Suppoſe it could appear by credible teſtimony, that ſome part of the army did march on *April* the fifth 1645. and that that party did march againſt an enemy, and that that party was new modeld before its

march, and that they were the first forces that did march being new modeld: though all this should be supposed to be true; yet this would be but a poor matter to make a day of Resurrection: and I appeale to any indifferent persons, whose judgements are for a martiall Resurrection; whether many, and many passages might not be observed, both in this army since the new modelling of it, and in the Parliaments army before the new modelling, and in other armies in former ages, which might with better colour lay claime to the dignity of ushering in the Witnesses Resurrection.

3. I have with much inquisitiveneſse endeavoured to finde out what particular passage might cause the 5 of *April* to be singled out as the day of the Witnesses Resurrection, rather then any other day in *April*, or any other day in the whole yeere: and I can finde none besides *M. Cary* that makes any mention of any passage in the army as on that day. I have, by me, three severall Lists of passages of the army in that yeere, and none of them doth mention the fifth of *April*, or so much as intimate any action, march, or motion, on that day. I have perused many other printed Lists, and I finde not that day at all taken notice of in any of them; but other dayes in that moneth I finde mentioned with remarkable passages on them. And here I shall leave it to the Reader to judge, how likely it is that the Resurrection of the Witnesses, which should fill the spectators with fear, could passe undiscerned by those, who have made it their work to observe the footsteps of Providence in the army, if indeed it were an army providence, and at that time, when the observations of so many were at work about the new model.

4. Master *Sprigge*, a man unlikely to deprive the army of any deserved honour, and likely to know more of the passages of the army then *M. Cary*: in his large book called *Englands Recovery*; being the History of the motions, actions and successes of the army under the immediate conduct of his Excellency (then) Sir *Thomas Fairfax*, in that Treatise makes no mention (that I could finde) of that fifth of *April*, nor intimates any thing sutable to what *M. Cary* relates in order thereto; but rather the contrary, so far as I can judge from these ensuing passages, which I shall give you in his owne words, *Sir* Thomas Fairfax *having with much modesty accepted this command, immediatly applies himself to the discharge of it; it was the first of* April *ere his Commission was granted, and the third of* April *he went from* London *to* Windsor, *to see and personally to assist in the framing of a new army. His Excellency continued at* Windsor *from the third to the last of* April *in that worke, the difficulty whereof might well account for this time, if it had been a longer space; considering that*

besides

besides the fitting of the trains for the field, and the attendance of the recruits from London, *which with the old that continued, were to make up the designed number, an entire new form was to be introduced into the whole army, the forces that remained of the whole army being not only to be recruited, but to be reduced into new companies and regiments, as if they had been new raised*, pag. 9. and afterwards *pag.* 15. *the first of* May *his Excellency began his march with the whole army, in this first march of the new model, &c.*

Now Reader weigh impartially what thou hast read, and so I leave it to thine own judgment to determine, whether the pretended demonstration of *M. Cary* be more then a partiall fansie, and whether her single opinion be not maintained with more then single mistakes, if thou art one who wilt own the truth in these times; Farewell, and pray for the faith and patience of the Saints.

FINIS.

Imprimatur,

April 11. 1649.

Jo. Downame.